

# BEING GRATEFUL

Miracles on the Path of the Sidhas



An Agathiyan Production House Publication

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Cover: Photograph of the bronze statue of Agathiyar created by Vradaraj of the Bronze Creative, Swamimalai currently in the author's home in Malaysia.

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## BEING GRATEFUL

I am grateful to my parents and siblings for caring for me in the past;  
And my wife and children for caring for me in the present.



# INTRODUCTION

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When Suren came back to Malaysia after a short stint in Perth, Australia, the first thing he asked me after all the formalities was whether I had wrote another book. I replied that I did not write any in his absence although I had posted an observation on my blog AGATHIYAN recently (<http://www.tavayogi.webs.com>).

I had received an e-mail where a new found friend wanted to know why the Agathiyar mantra I had received from Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham Thirukovil in Kallar, Coimbatore which I had mentioned in one of my books was different from the one he had received from a sidha in Coimbatore.

Agathiyar had revealed another mantra of his to be chanted and shared with others too in the last *nadi* reading of his *Aasi Kaandam* lately. I also came to know Maran's brother had received a similar mantra from Agathiyar through the nadi but this time with a slight variation. My nephew Thayalan calls me up to enquire why there was a variation in the mantra and which was he to follow.

This question from my nephew and the e-mail from my new found friend made me recall a story I had read some time back. The story goes as follows:

A young monk after years of tutelage under his master finally was told by his master that he (the young monk) needed to leave the monastery to get to see the rest of the world and to preach the teachings he had acquired as a monk. Upon reaching the foothill, the young monk came across an old man chanting on a river bank. The old man was chanting the mantra he (the monk) had mastered at the monastery but with a variation. So he apprehended the old man telling him that he was going about the wrong way of reciting the mantra and taught the old man what he had learnt at the monastery. The old man listened

attentively. The young monk was proud that he had passed on what he was taught and that he had found his first candidate to whom he had started to preach.

Now the young lad had to hire a boatman to take him across the river to the nearby village where he could continue preaching. About halfway through the journey across the river the young monk noticed that the boatman had gone all pale and was looking over his (the monk) shoulder with his mouth wide open. The young monk turned around. What he saw shocked him too. The old man that he had met at the shores was now standing beside the boat. He was standing on the waters surface. The old man approached the lad and whispered to him that he had forgotten the mantra he was taught and requested that the lad repeat it. The young lad held the old man's hand and asked that he pardon him for being egoistic and begged to follow the old man back and be taken in as his disciple.

Suren's question has prompted me to write again.



# CHAPTER 1

## SEEKING

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### SEEKING THE NADI

I was introduced to the sidhas through the nadi reading in 2002. They revealed my past and my past karma, asked that I perform atonements at temples for the past karma, and made me go on a pilgrimage to India. I am grateful to Dr Krishnan for revealing the existence of the nadi; Murali for showing me where I could have a reading; Sivabalan for bringing nadi reader Sentilkumar from India; Sentilkumar for patiently locating my nadi; Tavayogi Thangarasan Adigal for introducing nadi reader Ramesh; and Ramesh for conveying Agathiyar's divine messages forty times to date.

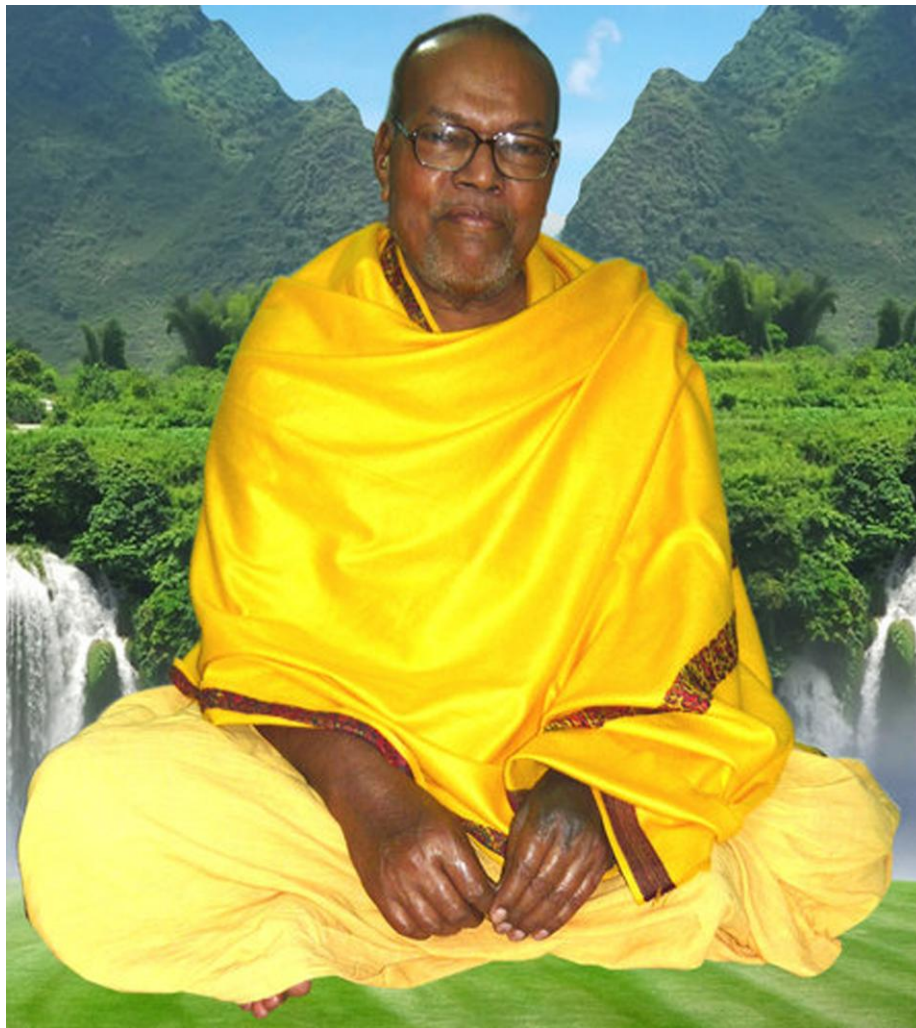


T. Ramesh (left) reading a script for Shanmugam. On Shanmugam's right is his daughter Praba.

**Figure 1** The author seeking the nadi reader Ramesh of Kumbakonam. Photo Courtesy of The New Straits Times, Malaysia

## SEEKING LITERATURE ON THE SIDHAS

My search for material on the sidhas brought me to Tavathiru Rengaraja Desigar whom I met later in 2003. His writings guided me on the means of devotion required on this path. He neither prescribed rituals nor yogic practices. All he asked of his disciples was to do charity and praise the sidhas. I am grateful to Tavathiru Rengaraja Desigar for seeing me in private; for releasing his nadi readings to the public that motivated me; and his many books on worship of the sidhas that became the foundation for me to progress further.



**Figure 2** Thavathiru Rengaraja Desigar of the Agathiyar Sanmarga Sangam based in Thuraiyur.

**Photo Courtesy of Maran & Ganeson, Malaysia**

## SEEKING MY FIRST GURU

The sidhas created the time, space and a reason for me to meet Supramania Swami of Thiruvanamalai, who was to become my first guru. On the last leg of my pilgrimage of South India in 2003, I went seeking for an astrologer to chart my daughter's astrological chart but instead found my guru. Looking back now I cherish the moments I spent with him on my two short visits to India.

Supramania Swami chose to ask me to help finance the construction of a temple in Thiruvanamalai, a long cherished dream of his. But mysteriously a sidha stopped him from continuing further while in the midst of building the Murugan temple. We built a kudil instead for him to stay in. Supramania Swami has since 7<sup>th</sup> February 2007 gone into samadhi.

I am grateful to Supramania Swami for giving me a Shiva mantra to chant; reminding me to light a lamp and do tapas; giving me his rosary beads, deer skin and above all his *tavam*.

## SEEKING MY SECOND GURU

In 2005 I met Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham Thirukovil, Kallar in Malaysia. He took me in as a disciple and invited me over to his ashram. I took up his invitation which saw me leaving for India again in 2005. I was blessed to have Tavayogi take me on a tour of sidha samadhi and caves. He showed me the worship of sidhas; he showed me to light camphor and sing the praise of sidhas. He provided an avenue for me to do charity by feeding the children living around his ashram and buying them uniforms, shoes, books and stationeries.

I am grateful to Tavayogi Thangarasan Adigal for showing me his life as a sidha.



Figure 3 Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham Thirukovil in Kallar



## AGATHIYAR SEEKS MY HOME



Figure 4 Agathiyar in bronze by Vradaraj of the Bronze Creative now at the authors home

In 2009 Agathiyar came to my home in the form of a bronze statue that he had dictated be made for the purpose of showering his grace from his abode at the the Sri Raghavendra Mritiga Brindavanam Kinta which is being built in Ipoh, Malaysia.

While waiting to grace the Brindavanam, Agathiyar has given my family and me the rare opportunity to conduct abhisegam on his statue; light a homam; and conduct bhajans.

Agathiyar saved me the time and effort in searching for a true guru. He did not send me on a long search or a goose chase seeking gurus and a spiritual path. I had never gone searching for gurus or submitted myself to spiritual establishments or movements although I was fond of reading all things on spiritualism.

I am grateful to Agathiyar for coming into my life, educating me to become a better person; for showering his grace; for comforting my family and me through troubled times; for showing me ways to overcome problems; for forgiving me; and for bringing me to his path.

# CHAPTER 2

## SEEKING REALIZATION

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Looking back on the nadi readings and its revelations, and the time spent with Supramania Swami and Tavayogi, I realize the profound truth that I was shown and made to realize.

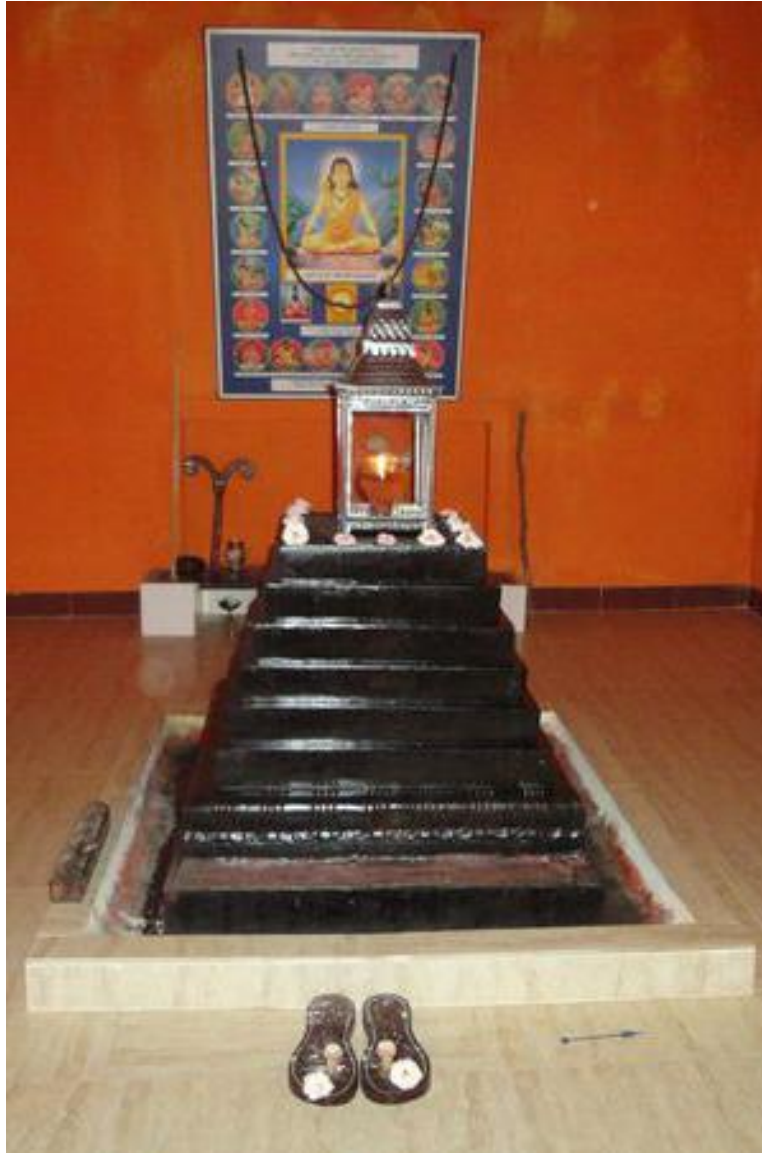
I realized Agathiyar made me part with my money by prescribing donations to the nadi reader, the temple priests, the poor, the devotees, and to animals too, all for the sole purpose of doing charity which is returning back to society and a means to reduce my karma. The great saint Avvai had mentioned that one needs to do charity and tapas and only then do the gates to heaven open up.

Agathiyar made me perform tapas which I learnt from my gurus Supramania Swami and Tavayogi. Agathiyar exposes me to two gurus who were extreme in their own ways. Agathiyar told me while I went looking for Supramania Swami, Agathiyar sent Tavayogi to me.

Supramania Swami who had five gurus wanted to build a temple. He asked that I help finance the temple. But the sidhas put a stop to his dreams.

Tavayogi, who asked us to move on on the spiritual ladder, was asked to put up a seven tier granite structure symbolizing the seven veils and a light at its summit representing Arutperunjhoti Andavar at his ashram. Agathiyar asked Tavayogi to conduct lighting of five yagam pits on the anniversary of Agathiyar's Jayanthi and expanded that number to 108 pits in 2010.

In 2011 Agathiyar instructed that Tavayogi place a granite statue of him at the spot where he had appeared before Tavayogi. This spot is in the hills behind his Ashram.



**Figure 5 The 7 tier granite structure at the Sri Agathiyar Gnana Peedham in Kallar**

Tavayogi who was preaching gnana has to comply to Agathiyar's request to step back onto the bakti marga for the sake of us. By performing these tasks, Tavayogi was educating his disciples on sariyai and kriyai. He showed me the way to offer prayers to the sidhas; the correct way to perform a homam and abhisegam; he showed me the caves where the sidhas had meditated; and he showed me the samadhi of the sidhas.

Although Tavayogi was all for gnanam, he reminded the public to move on progressively on the spiritual path beginning with sariyai; then kriyai; followed by yogam and gnanam. He



hoped that I would come to the path of gnanam. Again Agathiyar had me make a bronze statue of him and perform rituals; abhisegam and homam.

Who could possibly understand the Lords doing?

## MOVING CLOSER TO GOD

Dr Krishnan, friend, sidha practitioner and astrologer, told me once to welcome the transit of planet Saturn in my life for Saturn brings us closer to God by creating an avenue for us to repay our debts and work out our karma.

When I met Tavayogi for the first time at the Agathiyar Gnana Peedham in Batu Caves, Malaysia in 2005 a man who frequented the Peedham asked me the reason I had come over and whether I had problems. He kept repeating the question although I replied that I had no problems. He then told me those who came to the sidha margam had always had problems.

As I dropped in on Tavayogi during his stay at the peedham, I became acquainted with other devotees and I realized that there was some truth in what he had said. I even approached Tavayogi for an answer some time later. As usual Tavayogi replied with a question, “Would one come in search to any margam for that matter if he did not have problems.”

Tavayogi listened to all the devotees; and to all those with problems he strongly recommended that they offer prayers to the sidhas (*Potrinal Unadhu Vinai Agalum*).

Supramania Swami on the other hand took the effort to prepare herbal preparations, yantras and amulets for those who seek a solution to their sorrow and sufferings. I had personally seen him advice a married woman to leave her husband and in-laws rather than to go through physical abuse and be tortured by him. This advice of him rather surprised

me. I was expecting the usual advice where the woman is counseled to bear with the ill treatment and pray that things would change for the better.

I have yet to see Tavayogi treat or cure the public of their illnesses. He always tells me he would not want to temper with ones karma. The one who sows shall reap.

I read a lot but all this knowledge got me nowhere close in knowing the Lord. In fact I was more confused then ever after reading all these books and witnessing suffering of others who were deeply religious. I had expected the Lord to care for his devotees. So why were they suffering?

As I could not comprehend the Lords doing, I abstained from going to temples, abstained from participating in satsangams with other devotees, and dropped all the reading.

Then in 2002 my friend Murali mentions he had seen the nadi which prompts me to know my past. After forty nadi readings and nine years of worship on Agathiyar and the sidhas, Agathiyar came to my home in the form of a beautifully crafted bronze statue by Vradaraj of the Bronze Creative based in Swamimalai, Tamilnadu. He told me through the nadi that he would send seekers to my home.

I became acquainted with people through the many websites that I had put up and my books on scribd.com. (<http://www.tavayogi.webs.com>, <http://www.wix.com/tavayogi/agathiyan>, <http://www.indianheartbeat.20m.com>, <http://www.indianheartbeat.fws1.com>) People started coming over as Agathiyar had promised. Since my wife and me were good listeners they frequented more and more. Then we realized they were opening up a Pandora's box. They came with problems.

The mistake I realized we did was we listened and as anybody would do we started giving advice. We did not like what was happening. When I called Tavayogi for an explanation he replies with another question, "Why do you want to involve?" He very strongly reminded me that my duty was to show them to Agathiyar and let them pour their heart out to Agathiyar.

We asked Agathiyar to put a stop to it. And he did just that. People stopped coming. Even if they came we would not advise them no more. But the sorrow that these new found friends were undergoing made us sympathize with them. We wanted very much to do something to relieve their sufferings. I started questioning Agathiyar and the sidhas as to why they watched silently while their devotees were undergoing these sufferings. When I questioned Tavayogi again, he replies that the Lord is putting them through a test; a test of their patience and perseverance and that all of us had to answer for our karmas.

Then my daughter gets knocked down by a car while riding pillion. The doctor who attended to her at the emergency ward told us he would apply a fiberglass cast and let nature to do its work. Since she was young she should walk in three months, he told us. But these three months was critical to her because she had just started her internship which was compulsory if she was to complete her diploma. On our insistence the doctor gave us another option. They could place surgical nails with which she could walk. We gave the doctors the go ahead. My daughter's leg was cast in half-cast and she was hospitalized while awaiting her turn to be operated one.

At the wards there came another doctor who questioned our request for an operation. He strongly advised us against the operation. He believed she should be back on her feet in three months to complete her internship. If her bones do not mend then we can consider the operation, he told us. We submitted to him. My daughter was in full cast and told to rest at home.

She could not accept her fate and questioned why it was happening. I as a father could only calm her down. Questions upon questions arise. Why did Agathiyar let this happen? Why did not he stop the accident from happening in the first place? Why did she need to go through this sorrow?

People we knew and strangers too told us to seek alternative approaches and pointed us to practitioners of alternative medicine. Even though I felt reluctant to seek another

alternative, as a father I had to seek out all available means to cure my daughter and have her back on her feet.

While considering whether to seek these treatments, I decided I should seek Agathiyar's advice first since he had advised me all this while through the nadi, 39 times to be exact. There was a message from Agathiyar in my daughter's nadi reading. Agathiyar tells her that the planetary positions had been crucial in causing havoc in her life at this moment causing physical and mental torture but she need not fear for all would be well. He advised her to continue with the treatment in the hospital. She would have to undergo a small treatment though, he added. She was asked to appease Saturn and to consume sesame seeds. Why sesame seed we pondered. When I did a search on Google, it turns out that sesame seed has a high content of calcium. Doctors advised her to take calcium supplements to assist her bone to heal. Here Agathiyar advises my daughter consume sesame seeds which has high calcium too. My daughter did as advised.

After three months her bone did not mend as expected (non-union). The doctor told her he had to place a metal plate in her leg. But he offered her another alternative too. She could go for an Autologous Conditioned Plasma (ACP) injection which according to him had proven successful amongst sportsman who had sports injuries. We opted for this treatment that did not require her to be operated but instead she had to receive three injections in a span of two weeks. Miraculously the treatment gave positive results and she had new bone growth at the site of injury. After nine months of recovery she was back on her feet and is now continuing her internship.

Earlier when she had a fungus growth on her toes she seeks medical treatment but the cream and antibiotic was not effective in stopping the growth. She was advised to see the skin specialists. While waiting for the weekend to pass, I remembered that there was a chapter of the nadi where the sidhas could reveal on diseases and could recommend the appropriate measures to be taken. She went to see the nadi. In the nadi reading Agathiyar talks about her medical problems and advises her to opt for traditional medicine instead of modern drugs. He tells her modern drugs and treatment would not bring any relieve.

Agathiyar mentions two traditional preparations (*legium*) that was available commercially. The fungus that eats into her toe healed and closed up. My daughter was completely cured.

Meanwhile Tavayogi was knocked down by a bus when he was riding a motorbike into town. He was placed under the care of a doctor and has since fully recovered.

I had seen devotees of Agathiyar suffer. My family and I went through anxious moments. My guru Tavayogi was hospitalized too. I needed answers as to why these mishaps had to happen. Then Agathiyar reveals in a nadi of another person that came for translation, a message I believe was also for me. Agathiyar says no force can change ones karma. Then the question arises in me as to why we need to pray to sidhas if they are of no assistance? Agathiyar answers that question too. Sidhas help show us a way out of our predicament or problem. I understood the hurdle is not removed but one is shown how to overcome it. Tavayogi always reminded me that we should not pray to the Lord to remove our sorrow but to ask him to give us the strength to endure it and show us the means to overcome it.

I believe all that has been happening to us and those around us is happening for a reason; that is to make us stronger. Tavayogi always tells me we shall not collapse in the face of adversity. Even as you fall, get up and move on, he tells me.

# CHAPTER 3

## WITNESSING MIRACLES

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SUPRAMANIA SWAMI , YOGI RAMSURATKUMAR AND THIRUVANAMALAI



Figure 6 Supramania Swami with Yogi Ramsuratkumar in a digitally edited photograph

When I visited Supramania Swami on my second trip to India, he led me on a prayer at his altar in his kudil at Thiruvanamalai. His wife and son Ramajayam had left for their village Nacha Ananthai, eight kilometers away. Swami lighted a camphor and started rolling the string of rosary beads he held in his hand. He began to chant the name of his Guru, Yogi Ramsuratkumar. The chant went,

YOGI RAMSURATKUMARA, YOGI RAMSURATKUMARA,  
YOGI RAMSURATKUMARA, JAYAGURURAYA.

As it was a simple chant I followed suit. We were into the chant less than ten minutes when I heard another male voice chant together. I was puzzled as to who chanted with us. This went on for some twenty minutes before Supramania Swami ended the chant and walked out of the prayer room. I had wanted to ask him upon completion of the chanting but forgot entirely. When I re-visited him again, he revealed to me that his guru had been present on that day and had chanted with us. It was simply amazing. Yogi Ramsuratkumar or popularly known as Visiri Swami had graced Supramania Swami's kudil and I had the opportunity to witness this miracle take place.

### **TAVAYOGI, AGATHIYAR AND AGNIPUREESWARAR AND KUTRALESHWARAR**

I was witness to a miracle performed by Agathiyar at his shrine at Agnipureeswarar temple at Agastiyampalli, Tamilnadu and again at Kutraleswarar Temple. In both instances he had open his eyes via his granite statue.

As Tavayogi and I reached Agnipureeswarar temple, a temple priests welcomes us with a wide smile and immediately leads us to Agathiyar's shrine. When Tavayogi begins singing hymns for Agathiyar the priests stops him. He instructs us to go around the temple grounds and offer prayers at Shiva's shrine first. We obeyed him although we were puzzled.

After praying at Shiva's shrine, we came back to Agathiyar's shrine. Tavayogi picked up from where he left. I continued chanting the names of the sidhas as compiled by Tavayogi. I broke down in tears asking Agathiyar to open his eyes as he had promised me in the nadi. But he did not.

When I opened my eyes after some time I realized Tavayogi who was seated opposite me was not there. As I turned to look towards the entrance, I saw him in the open grounds. Disappointed that Agathiyar was not moved by my devotion, I got up to join Tavayogi.





Figure 7 Tavayogi at Agathiyar's shrine at Agnipureeswarar temple

As I approached him, Tavayogi ushered me to his side. He asked me if I could see Agathiyar open and close his eyes. I peered at the granite statue of Agathiyar but I could hardly make



out his face much less see him open and close his eyes. The shrine was dark. I could sense Tavayogi's disappointment that I could not see the miracle. Tavayogi then asked that I sit with Agathiyar while he snaps a photograph of us. That's when Tavayogi throws his shawl over to me asking me to lay it on the floor to sit on as the floor had oil spills. As I laid his shawl and sat, I glanced at Agathiyar and what do I see? Agathiyar was observing me with an eye open. I looked hard not believing what I saw.



Figure 8 Agathiyar at Agastiyampalli Photo Courtesy of Vradaraj of the Bronze Creative

When I arrived here I observed that both his eyes were engraved closed. I paid attention to his eyes since he had promised me in my nadi that he would open his eyes when I arrived at his shrine in Agasthiyampalli.

I told myself a sculpture of a deity is made either eye open or closed. No sculptor creates an image with an eye open and another close. I was overcome with joy seeing Agathiyar open an eye. I called out to Tavayogi. Before I could say anything Tavayogi ushered me away from Agathiyar's shrine. Even as I came out from his shrine the sage was grinning away with an eye open.

My nephew Thayalan returned from Agastiyampalli with photographs of Agathiyar's shrine. Both Agathiyar's eyes were sculptured open and he was grinning away.

The photographs of Agathiyar at Agastiyampalli taken by Vradaraj of the Bronze Creative in Swamimalai to aid him in casting the statue, depicted Agathiyar with his eyes open.

At Courtallam Tavayogi took me to Agathiyar's shrine at Kutralanathar temple. Tavayogi started singing hymns as usual. Then I thought I saw Agathiyar open and shut both his eyes. I got up to move closer. True enough Agathiyar opened and closed, both his eyes, which were very much human.

I had made it a point to notice Agathiyar's eye on arrival at Courtallam. The granite statue of Agathiyar was sculptured with eyes wide open. I stood still, amazed, my sight fixed on the sage's eyes. That is when Tavayogi ushers me out of there.

Tavayogi took me to the caves in Uthiyur where he had stayed during his early years of wandering. We chanted the sidhas names in the cave occupied by Konganar when vibhuti appeared mysteriously.

My nephew too was brought to Konganar's cave by Tavayogi where a lime materialized out of nowhere.



Figure 9 Tavayogi at Konganar's cave in Uthiyur where the vibhuti materializes

I was of the opinion that miracles only happen in India. Agathiyar tells me in the nadi he will create miracles in Malaysia too.

We had friends and relatives come over and participate in group prayers at our home during Agathiyar's Jayanthi on 25<sup>th</sup> December 2010. At the end of the group prayer when everyone present was offering his individual prayer Agathiyar opened his eye in the bronze statue. Some saw the right eye open while others said they saw the left eye open.



Figure 10 Friends praying to Agathiyar



Figure 11 Agathiyar opens his eye

When the girls who participated in the prayers at my home asked me to bring Agathiyar over to their home for group prayer I was overjoyed because of the interest shown. I was happy for them because they had started early on this path. I considered my children and wife gifted for they started early too in the worship of sidhas. I only came to know of Agathiyar and the sidhas when I was 43 years of age. The girls e-mailed me the photographs that they had taken during the prayers. As I scrolled through the photographs I noticed Agathiyar had an eye open in one of the photographs. Their devotion was so deep that Agathiyar had opened his eye in the painting that they had.





Figure 12 Agathiyar before he opened his eye



Figure 13 Agathiyar after he opened his eye



Figure 14 Friends and family at prayer

Agathiyar performed miracles in Malaysia too as promised.

## ANJANEYAR, AYAPPA SWAMI AND SABARIMALAI

Asokhan who is with the military police had witnessed miracles happen in India and Malaysia.

He had gone on a couple of pilgrimages to Sabarimalai and on his return narrated with excitement and devotion the happenings that took place when he was there.

I took down these notes as he narrated the happenings during these pilgrimages to me. It amazed me to listen to him, often tears gathered at the corners of his eyes, as he narrated the miracles that took place and the play of god on a true disciple like him. I used to ask him again and again to narrate his journey, even though I had heard it from him earlier. And he would willingly sit and talk about it with the same intensity and joy every time.

Asokhan once asked his Guru Ramakrishna Paramahansa on how to overcome the many problems that he faced in his daily life. The guru in him advised him to be patient. He needed to exhaust his karma first and so towards that purpose he undertook a yatra to Sabarimalai.

But Asokhan had no idea how he was going to go to India. He prayed to Ayappa Swamy. He very much wanted to go over to Sabari but did not know the way and have the means to do it.

Miraculously he received his passport the day after his prayer was submitted to the Lord; his leave was approved within two days; the money required for the pilgrimage was acquired in the next two days; and he got to follow a *gurusamy* and a group of fifteen devotees. Thus Ayappa Swamy had provided for him to journey to Sabarimalai. Asokhan prepared himself for the pilgrimage as a *kannisamy*.

On arrival in India the group went through the sacred ritual of placing the *irumudi* on their heads and thus started the sacred journey from Dindugal to submit the irumudi at the feet of Ayappa Swamy.

During the hike to Aludhamalai, Asokhan realized the seven people who were ahead of him and another seven behind him were missing. He was travelling alone. His head was aching due to the weight of the irumudi. Only the gurusamy was allowed to relieve him of the irumudi. But his gurusamy was nowhere to be seen. Asokhan was thirsty and hungry too. He had no money on him.

He reached a spot where another group had camped and were serving food (*annadhanam*). He lined up behind the other devotees for the free food. He related his story to them. But they refused to give him food and drink.

Disappointed and hungry he left the spot. He was now dizzy out of hunger and thirst. He prayed to Ayappa Swamy. Not able to bear the weight of the irumudi any further, he asked another gurusamy to relieve him. Having rested for a moment he followed the new found group.

It was 7 pm when they reached the foot of Karimalai. They camped for the night. He was offered water and biscuits.

At 3 am the next day, Asokhan was awoken by the group who had already begun their hike up the path. Asokhan was given 100INR and water by the gurusamy from this group. Asokhan tried to catch up with them but found himself lost again in the dense forest of Sabari. Miraculously a small male child appeared out of nowhere and holding on to his elbow pulled him away from the edge of a ravine. The child chanted “Swamiye Saranam Ayappa” all the way as he led Asokhan through the jungle. He waited for Asokhan to catch up at some places and rested when Asokhan rested. Finally he disappeared from sight at the Pambanathi. Who was this child who led him till Pamba?

Asokhan asked of those pilgrims he met on the way for directions but unfortunately he could not understand Malayalam. As he hiked up he came to the Kannimula Ganapathy temple where he prayed to be reunited with his group. Then at the Anjaneyar temple he asked Anjaneyar to accompany him. At the Goddess Ambal temple he prayed for his safety. Asokhan followed other gurusamys and now stood before a steep hill. As he sat down wondering how he was going to trek up the hill, he saw an old man come towards him. The old man called out in Tamil to his mother to hurry. Asokhan was relieved to hear someone speak in Tamil. Asokhan related what had happened to him. They asked Asokhan to follow them. Asokhan noticed that when he walked behind them he was relieved of his tiredness, and bodily pains and ache. But the moment he walked ahead of them he had all the discomfort come back. He was puzzled. Another thing that Asokhan noticed peculiar in them was that both the man and his mother did not cry out “Saranam Ayappa” as did the others on the journey to Sabari.

Asokhan found it amusing and also fear for their safety when along the way the old man took to task certain dishonest traders. He bought Asokhan watermelon and water to quench his thirst and feed his hunger. When at Sarankuti the old man asked that they rest awhile. He lay down like Lord Paramatma with his head supported by his left hand while his mother lay down beside him. Asokhan was asked to look out for his group.

Asokhan sat down beside the old man close to his thigh and thought he should massage the old man’s feet in return for his help in bringing him to Ayappa Sanadhi. As Asokhan placed his hands on the old man’s thigh, the old man opened his eyes to look at Asokhan and gave him a smile. He closed his eyes again and laid his head on his left arm which now served as a pillow. After some time Asokhan too closed his eyes in meditation. When Asokhan opened his eyes again he saw a long tail appear from the old man’s back and go around him (Asokhan). Asokhan freezed. He immediately stopped massaging the old man’s leg and brought his palms together in prayer. Was this Anjaneyar himself?

They continue the journey towards the second Sarankoti. Here the old man explained to Asokhan how to witness the jhoti. Asokhan and the old man removed their shirts as they



approached Ayappa Sanadhi. The old man asked Asokhan to break a coconut at Karupana Sanadhi. They then started to climb the eighteen steps covered in gold leading to Ayappa Sanadhi. To his surprise, Asokhan realized that they were the only ones climbing the stairs. The old man and his mother who walked alongside gave way to Asokhan to walk in the middle. Asokhan saw Devas and Devis standing on either side, welcoming them as they climbed the steps. Asokhan was in bliss.

Asokhan tells me he went to Sabari three times after that trip and had gone up the stairs four times but never had he seen nor experienced a similar welcome during those times.

The old man asked the security personals to open up the temple doors which were closed. They refused to open saying the Lord was asleep. The old man then brought Asokhan to the *kodimaram* on the temple grounds where they rested again. The old man's mother asked Asokhan to lie down on her feet. Immediately Asokhan fell into deep sleep.

They woke him up and handed him to another group from Dindugal before they left promising to come back. But they never came back.

This new group that he made acquaintance with took him along to look for his group. They came before the eighteen steps again but this time Asokhan had to nudge his way up through the crowd.

The group wanted to leave for Dindigul, so Asokhan was passed on to the information counter. Asokhan was fed and at 8 pm he was brought to another group from Malaysia. He was given 300INR by someone in the group. Shortly before 5 am the next day Asokhan was united back with his group. The group submitted their irumudi to Ayappa Swami and returned to Malaysia with Asokhan cherishing the many magical moments he lived through.

## **MIRACLE AT TIRUVANAICAVAI TEMPLE, TRICHY**

### **Guided Tour At Tiruvanaikaval From Anjaneyar?**

Asokhan's divine experience and close encounters with Anjaneyar reminds me of Anjaneyar guiding me at Tiruvanaikaval Temple in Trichy when I was on my rounds doing attonements for my past karmas in 2003.

I was at Utamar Temple in Trichy. Deva my appointed chauffeur went in to enquire if there were any priests who could be of assistance in advising me on how to go about doing the atonement (parikaaram) as the nadi did not stipulate in detail as to what I was to do and offer here. It only mentioned that I had to make a donation to three Brahmin priests at this temple. Then as if God sent, Deva comes back accompanied by a priest willing to help out at this temple and also at the Tiruvanaikaval temple in town. The priest told me we need to get to Tiruvanaikaval temple first and fast before the temple is closed for the afternoon.

At Tiruvanaikaval temple, he advised me on what to purchase. He used his contacts at the temple to open doors that were closed. Lord Vinayagar's chambers were already closed. He called on a caretaker and had it opened for me. He called over an elderly priest to perform the prayers. "You are the want to do the prayer," he said to the Brahmin priest who was squatted at a corner of the temple.

I was taken into the main sanctum and shown the lingam which was partially submerged in water. Prayers were offered. After the prayers, I fell at the feet of the elderly priest. As I picked myself up, I realized Deva, the caretaker, and the priest from Utamar temple had also fell at the priest's feet following my gesture. The elderly priest then led us to Lord Dhaksanamurthy's sanctum and conducted prayers. He then left us.

I broke down at Lord Dhaksanamurthy's sanctum. The caretaker of the temple tried to console me. The priest from the Utamar temple told him , "Let him be. Let him cry". As I regained my composure after a while, we adjourned to feed the poor, a cow and an elephant on the advice of the priest.

I was literally shoved from one shrine to another, by these kind people performing each prayer to the utmost satisfaction. All these happened with no prior indications that it would take place.

The priest whom we picked up at Utamar temple insisted that I dropped him off at a location that he chose. He did not want me to send him back to the Utamar temple saying he had errands to run. He told me he will meet me at Utamar temple for the parikaram that evening. After dropping him off and giving him a token of appreciation for his assistance, we drove off.

I chanced to look back and realized that we had dropped him off at an Anjaneyar temple! Did Vayu's son come and guide me at Tiruvanaikaval?

When I was in Utamar temple later that evening he was not to be seen.

## **MIRACLE AT THE SUNGAI ARA MURUGAR TEMPLE**

Asokhan narrated another miracle that took place at the Sungai Ara Murugar temple in Penang, Malaysia. Asokhan went to visit his relative at the foothill of the temple. But the relative was not in. As it was a Friday and as it was also his birthday Asokhan dropped in at the temple. As he was very hungry having only drunk water in the morning and the night before, he thought he could partake some of the prasadam usually offered in temples. Surprisingly the temple was empty too. He prayed and made a deal that he would eat one banana and leave the other for the Lord. It was customary to offer two bananas to all Gods and Goddesses. But to his disappointment and surprise as he went around the numerous shrines he noticed there was only one banana placed in front of the statues. He sat on the temple grounds thinking about his fate from childhood till the present day. He was seventeen now. He grew up in poverty hardly having sufficient to eat. Now he was separated from his parents and siblings trying to earn a living in Penang.

Then the temple priest appears before him. He asked when Asokhan arrived and if he had eaten. The priest invites him to have the bananas that were in the inner sanctum. There were several combs of bananas. Asokhan took two combs; one for the day and another for the next day. His friends noticed that he did not stammer anymore. Asokhan had this speech disability since as a child. Only then did Asokhan himself realize he was speaking normally without stammering.

Asokhan went back to the temple again the next day. He meets the priest who to questions where Asokhan had been the past few days. Asokhan surprised by the question replies that they had met yesterday. The priest replies that he was out of town the past few days. Asokhan was further surprised when he saw the banana shrivel and dry. Only yesterday he had taken a portion. To add to Asokhan's astonishment, the priest says that the banana had withered some time back.

## **SUPRAMANIA SWAMI SHOWS HIS PRESENCE AFTER HIS SAMADHI**

Another miracle took place at my home, just as Agathiyar had said. Although we could not see him, the signs that Supramania Swami appeared in my home were there.

The smell of jasmine, sandal wood, *vibhuti*, frankincense and other fragrances always lingers in my home. But on 17th September 2007 there was the aroma of tobacco in the air as my wife and I sat in the living room of our home after our daily prayers. The thought of Supramania Swami immediately came to my mind. Was he at my home in Malaysia?

Then almost immediately my hand phone rang once and stopped. To my further surprise, there was a miss call from the number that belonged to Supramania Swami which was no more in use.

I had to be assured that he did actually materialize in my home. I called up Swami's number a few days later. A man answered. He asked me who I was and to whom I wanted to talk to.

I introduced myself and I questioned him as to why he had called me a couple of days before. But he answered that he had not made any calls to Malaysia. Then I asked if Supramania Swami was around. He answered that he did not know of any Supramania Swami. I enquired his location. He mentions it was Coimbatore. Then I ask if Tavayogi Thangarasan Adigal was there. The reply was no and he did not know Tavayogi either.

Several days later I called my nephew Thayalan and explained what had transpired lately. Upon ending my call, I realized there was a miss call while I was on the phone with Thayalan. Again to my amazement, the same number appeared. Not satisfied, I called Swami's son, Ramajayam. He confirms that the number his father used had been terminated. Then Agathiyar reveals in the nadi that the miracle did take place indeed. Supramania Swami had come that day.

## EPILOGUE

Man wants proof of god's existence. He wants to see god. He fails to understand that god works in mysterious ways.

Man thinks he is in control of his life. Yes he has found ways and means to cultivate and farm; speed up the production of crops and livestock; he has learnt to cook deliciously; but all this ends the moment the food is placed into the mouth and chewed. From that moment man has no control over the food he ingests. Who is in control from this moment forth?

When I put forth to Tavayogi my wish to see Agathiyar and Ramalinga Adigal he questioned me back as usual, "Is that what you want?" They will appear he tells me. But what we should yearn for is to merge at the Lord's feet.

Studying Ramalinga Adigal's Thiruarutpa, one realizes the progression of the saint from worship of Murugar, Ambal, Shiva, Nadarajar, and finally he introduces Arutperunjhoti Andavar. He takes us from worship of the form to the formless.

K. R. Srinivasa Iyengar in his Foreword to G. Vanmikanathan's PATHWAY TO GOD TROD BY SAINT RAMALINGAR writes,

"The definitive edition of Tiru-Arutpa by Ooran Adigal in 1972 was a landmark in Ramalinga studies, because it arranged the songs and the song-sequences for the first time in their strict chronological order."

Because it is rather difficult to grasp the concept of the formless, the sidhas have designed a path that takes one through various levels of understanding the concept of god and creation.

The various paths and stages on spiritual development and the respective stages of mukthi is revealed in a poem from Civagnaana-siddhiyaar translated by G. Vanmikanathan in his PATHWAY TO GOD TROD BY SAINT RAMALINGAR,

“San-maargam, saha-maargam, sat-puthra-maargam, dhaasa-maargam, to gain Sankaran, good paths four are these; gnaana, yoga, kriyai, sariyai, thus also these are called.”

Path	Also known as	Meaning	Description	Type of Mukthi gained
Dhaasa-maargam	Sariyai	The path of a servant	Were I to define dhaasa-maargam, it is sweeping the floor of Sankaran's temple, scrubbing it with cow-dung water, plucking flowers and preparing many garlands and chaplets for the Lord, singing His praises, lighting lamps in the temple, maintaining a flower garden (for supplying flowers for the Lord's worship), and when coming across a person in the holy garb of a devotee of Civan, enquiring of him, “What is the service I can do for you, please command me”, and doing such services.	Saalokam  which means gaining a darsan of God, having a vision of Him for a certain period or being in the same world as God, just as a servant lives in a King's palace.
Sat-puthra-maargam	Kriyai	The path of the good son	New fragrant flowers, incense, lamp, materials for the bath, offerings, with these in hand go to a suitable place, clean the place by the five processes, place a seat (for the God), install the image of God thereon, meditate on the form of God and the Light that is God, invoke Him to descend and occupy the image, worship Him with great devotion with flower offerings and songs and obeisance, perform with ardor the religious acts associated with the sacrificial fire. Those who do these acts daily will abide by the side of the Lord.	Saameepam  means that the devotee gains the privilege of being close to God in His audience Chamber for a period.

Path	Also known as	Meaning	Description	Type of Mukthi gained
Saha-maargam	Yoga	The path of companionship	Being engaged in the contemplation of the Whole Effulgence by the process of controlling the (five) senses, obstructing the flow of the two breaths and bringing it to a state of non-motion, gaining knowledge of the six centers (plexus) (in the body) and understanding their deep significance, passing through them to the top, partaking of the ambrosia from the region of the moon (within the human body) and storing it up to the fullest extent in the body, and other acts; in short, going through all the eight phases of yoga.	Saaroopam  which means a pada-mukthi or a graded mukthi where the devotee gains for a period of time a similarity of form with God
San-maargam	Gnaana	The best or true path	Learning all the arts, the puraana-s, the Veda-s, the saastra-s, the philosophies, creeds, etcetera, learning the contents of several religions from top to bottom, knowing what is God, what are creatures, what the malam-s, seeking the good path which discloses the transcendent Civam, and gaining the privilege of becoming one with Civan without any trace of the sense of separateness of Gnosis (Knowledge), the Thing to be known (i.e. The Godhead) and the Knower.	Saaujjiyam  which means union with the Godhead

“Of the Four Camayakuravar-s, Saint Thirunaavukkarasar is identified as one who followed the gnaana-kiriyai maargam; Saint Thirugnaanasambandhar as a follower of the gnaana-sariyai maargam; Saint Sundaramoorthi Swaamikal as a follower of the gnaana-yoga maargam, and Saint Maanikkavaachakar as the follower of gnaana-sanmargam.”

The sidhas can guide man through the nadi by showing the path he has to take.